

# *A* Perswasive

To make a  
Public Profession of C H R I S T,

And come up to

## All his Ordinances,


In particular those of

*Baptism* and the *Lord's-Supper*.

A N D

OBJECTIONS Answered.

In a LETTER to some near RELATIVES.

By the late Hon. *Daniel Parker*, Esq;  
Of *Barnstable*. 

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*Joh. xiv. 15. If ye love Me, keep my Commandments.*

*Chap. xv. 14. Ye are my Friends, if ye do whatsoever I command you.*

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S A L E M :

Re-printed and sold by SAMUEL HALL. 1770.



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To

# P R E F A C E.

**T**HE worthy Author of the following tract was born at Barnstable, about the Year 1669. From his early Youth he had very serious Thoughts and Inclinations, helped forward by the Instructions of religious Parents. In his 21<sup>st</sup> Year he entered into the State of Marriage, set up the Worship of GOD in his Family, and soon after joined in full Communion with the Church there, of which he proved a great Ornament.

In a brief Memorial of his Life, written with his own hand for his private Use, I find him lamenting his early Formality, Hypocrisy and Vanity, his youthful Lusts, and afterwards his Pride and too earnest Concern about the World: and adoring GOD in chastening him with Sickness in himself and Family, the Death of Children, the Loss of temporal Substance both by Fire and Water, and many grievous Disappointments in those earthly Things his Heart was set most upon; whereby a serious Regard of GOD, his Providence and eternal Things, was much preserved, enlivened and promoted in him. He was a careful Observer and Improver of the various Dispensations of Providence towards him; and he often set apart whole Days, for Fasting, Prayer, Reading, and Meditation, to revive his religious Frames, and quicken his Devotions at the Table of the LORD.

Under considerable Disadvantages, both in his Education and Way of Living, he by the remarkable Strength of his Genius and the Divine Blessing, made an unusual Progress in the Knowledge of civil and ecclesiastical Matters, and particularly of the Law, in which he was for many Years a Pleader and then a Judge. He had a quick Apprehension, an acute Discernment, and a ready Speech, which joined with Piety and a Love of Justice and the Publick Good, made him very eminent and useful in his County, raised him to the Seat of Judicature in it, where he had sat about 16 Years, and in the chief Place about 14 Months before he died: And when he served his Town as Representative in the General Court, he made a conspicuous

## P R E F A C E.

*spicuous Figure there, was one of the leading Members, and greatly honoured the People that sent him.*

*He died on Dec. 23, 1728. And since his Decease the following Letter falling into my Hands, I cannot but join with the Desire of his Friends to print it for the publick Good ; though he had designed it only for his near Relatives, and in a Preface to it had enjoined them Secrecy & Confinement in the Perusal of it.*

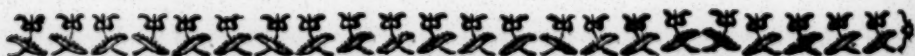
*It appears to be a familiar Letter to his Sister, to be communicated to some few others, composed without any Art or Polishment, expressing only the pious Desires and Concerns of his own Heart for their Souls Welfare ; and is therefore written in a most natural, plain and easy Stile ; which in such things as these, applies to the Heart alone, without diverting the Imagination with the Flowers of Language.*

*For my Part, I cannot but admire the agreeable and rare Simplicity of the whole Composure. The Matter appears to flow from the Heart of the Writer. And I cannot doubt but every pious Reader will be greatly pleased with the excellent Vein of spiritual Experience and Reasoning which runs thro' it all ; which so much favours of the Grace of the Gospel, is so like the primitive Christian way of Writing, and so easy to enter into the Heart of the Reader.*

*May the Posterity and other Relatives of the Deceased happily seek and obtain both the Seals and Blessings of the everlasting Covenant in their Generation : And may the SPIRIT of CHRIST accompany this Perswasive, and make it effectual to those that shall see and peruse it.*

T. Prince.

Boston, Dec. 1, 1730.







## A Perswasive, &c.

Dear Sister,

IT is your good, and especially the good of your precious soul, which I am much concerned for, and your living in the *neglect* of what I cannot but suppose to be your duty, occasions my setting my pen to paper at this time on so weighty a subject, to communicate to you something of my tho'ts concerning your duty, and interest ; and so far as it shall be agreeable to God's will, I pray that he will by his spirit make you receive it as such : And that which at this time quickeneth me to write on so important a matter, who am less than the least of all saints, is the grievous *neglect* which I have observed in many persons otherwise soberly inclined & of blameless conversations among men, and I cannot but hope are really religious ; but yet live in the shameful if not scandalous *neglect* of making an express, publick and formal *profession* of Christ, and taking his name on them, and so in the *neglect* of the *sealing ordinances* of the covenant of grace, *viz. Baptism* and the *Lord's supper* ; ordinances appointed by our glorious Redeemer for the good and comfort of his church, and expressly enjoined his followers.

I have often thought of this omission in some who were *nearly related* to myself, after the flesh : and have had many thoughts of what might be my duty

duty towards my great Lord and Master, and their souls in that respect ; but delaying of it, as is too common with men in matters of greatest importance, I have lost the opportunity irrecoverably with divers of them, who are gone to their long home : And tho' when I consider their blameless life and their religion, especially in the formalities of it, ye and many tokens of true grace, and of vital piety that appeared in them, I cannot but hope well of them : But again, when I consider the means they enjoyed and that they had Christ preached to them all their days, and were fully acquainted with their duty ; it does something damp those hopes to think how they that do love our Lord Jesus in sincerity, can live in the known breach of any of his commandments : However, I would be far from judging the state of the dead who are gone to give their account to their own master, where you and I must shortly appear ; but would remember that *charity* teacheth us to *hope all things*.

But my thus introducing what I shall say, is that I may the more effect the *living*, who must also die, and who are in danger of going away under as dark, if not darker clouds than some others have done : Now *beloved*, the thing that I contend for is, that all that live religiously, and would be accounted *christians*, would walk in *all the laws and ordinances* of the Lord blameless, and consider *why* such do not come to the *sealing ordinances* of the gospel, and *answer some objections* which they seem to stay themselves upon in this neglect.

And here, I shall not go about to prove that Christ hath instituted these ordinances of *baptism* and

and the *Lord's supper*, or that it is the duty of Christians to observe them; but for demonstration of that, do refer you to Mr. *Doolittle* and Mr. *Henry* on the *sacrament*, very worthy divines, who have plentifully proved that truth: Nor do I suppose the difficulty lies there, though it seemeth hard to conceive how those that do really believe this, can live from year to year in the neglect of these ordinances for themselves and theirs: for Christ himself hath given us *this rule* to know our love to him, *they that love me*, saith he, *will keep my commandments*; and for them to call him *Lord and Master* that do not do his will, out of their own mouths are they condemned; and it is most certain, that he that willingly offends in one point is guilty of the whole law. But I fear the great *hindrance* is, that when persons are invited to this gospel feast, they do as they did of old, *with one consent begin to make excuses*, and as theirs was, so now they are not ready: And because there is a *preparatory work* necessary in order to a right laying hold on the covenant, that is in these ordinances to be sealed, and *this* they think they have not, and therefore dare not come, and so satisfy themselves because they think, when they are ready they will come.

I shall here only endeavour very briefly to shew the *deficiency* of such *excuses*, and the *danger* of resting in them: For tho' it be an awful truth, that they who come to the Lord's table unworthily are in danger of eating and drinking judgment to themselves, and is enough to deter presumptuous sinners; yet it should not be any hindrance to true believers; and therefore I would consider what there is in this excuse of *unreadiness*, for persons to bear themselves upon.



upon. For indeed nothing will excuse from sin, but a pardon : How then shall one sin excuse for another ? For it is your sin if you are unprepared, and that sin will not excuse for your neglect of what would otherwise be your present duty.

But before I do particularly answer the objections, that I may be the better understood I shall *premise* a few things : (1.) That *the ordinances of baptism and the supper are instituted by Christ as seals of the covenant of grace for the confirmation and increasing of the faith of believers.* (2.) That *none have a right to the seals of the covenant, but they who have a right to the thing sealed.* (3.) That *none have or can claim any right to the covenant of grace but they who have the conditions of it.* (4.) That *the conditions of the covenant are saving graces, viz. faith and repentance.* (5.) That *therefore saving faith and repentance are necessary in order to a right participation of the seals of the covenant.* (6.) That *tho' they who have true grace are habitually prepared, yet for want of the exercise of grace may be actually unprepared.*

Now having premised these things, I would endeavour to beat down the strong holds of sin which I fear are fortified by those *excuses* before mentioned, *viz. That persons dare not come and bring theirs to these ordinances because they are not prepared, &c.*

First then, let us consider the language of this excuse, which seems to be that you dare not come because you have not faith and repentance ; that is, you have no right to the covenant of grace, because you have no grace : A very certain, but a very solemn truth indeed ! I pray consider seriously whether this be a state to be at ease in ! Can a state of

*sin*



*sin* be any excuse for *sin* ? A dreadful state ! for a state of *sin* is a state of *wrath*. *He that believeth not is condemned already* : and one would think none could rest in the sense of such a condition *one* day, much less *many* days and years, as many seem to do in this excuse to salve their neglect of duty ; and if any persons stay here until they can mend themselves, they will finally perish in a state of *sin* and *wrath* : And it is the *first and next work* of all such to go to Christ the fountain for grace, that they may be regenerated or begotten anew in him thro' the sanctification of the spirit of grace ; and a restless endeavour herein would be a comfortable evidence that such did believe what themselves say, viz. That they are without grace : But truly, while this seems to be their refuge and the strong hold that they flee unto, and seem to be at rest in, it is to be feared that it's the strong man armed that keeps the palace, and therefore all is in peace ; and this peace must argue a great degree of hardness of heart and unsensibleness of the great worth of their immortal souls ; for how else could such rest and be content in a state of death and the wrath of God abiding on them, unless they have abundance of atheism in their hearts.

But I hope better things of you for whom I intend these lines ; but am jealous that Satan and your own deceitful hearts deceive you ; and the reason why you hold yourselves excused from the Lord's table and bringing yours to baptism is not because you *conclude* you have no grace, and so no part in the covenant of grace, that is here to be sealed, but either because you do *not know* that you have grace, or *fear* you have not such a measure of it as is need-

ful to prepare you for that holy duty ; that either,

(1.) The matter remains *uncertain* how the case is, and so you rest with some secret content in this uncertainty, cherishing a hope in yourselves that your state may be good, and yet you may be excused from these duties which you apprehend belong to more tall christians, and that many are saved that never come to these ordinances, and tho' you neglect them, yet you have so much good in you as that you hope to be saved tho' you should die in this neglect, and so that you are fit to die and to have communion with Christ in heaven before you are fit to have communion with him and his church in his ordinances on the earth. Or else,

(2.) You think, though you hope you have grace, you have not such a *degree* of goodness as you would have before you come ; and so would obtain something more to render you amiable to Christ when you come to him : and if this is what you bare yourselves upon, pray consider whether it be not a refuge of lies prepared by the father of them. For that,

1. *It is your duty and the duty of all to come and bring theirs to these ordinances respectively.* For Christ's command is without exception, *go baptize all, and as oft as you eat this bread*, viz. shewing it to be the duty of christians to come and bring theirs to *baptism*, and for adult christians often to partake of the *Lord's supper*, and all are called to be christians. God calls all men to repentance : so that, as it was hinted before, the neglect of one duty cannot excuse from another ; and tho' it be persons first work to repent and get saving faith, yet they must not rest until they have some well-grounded hope hereof ; and even then to be always striving to walk

in all the laws and ordinances of the Lord blameless. And truly there seemeth to be but little foundation to hope for their salvation who suppose themselves to have grace enough to carry them to heaven, and yet have not grace enough to live up to the rules of christianity on the earth : for it is but a black mark on them that desire no more grace than what will just serve to carry them to heaven ; and there is always great reason to suspect the grace of such as counterfeit : for the *nature* of true grace is *to aspire after more grace*, as new born babes to desire more of the sincere milk of the word that they may grow thereby. Where there is life there will be some motion, and if the body be not under the prevalency of some distemper, there will be an appetite to food and nourishment : so the soul that hath life and grace will be desirous of growth, and when in a right frame will be desirous of spiritual food : And therefore to wait on Christ in every ordinance and to have the sails of the soul spread in every place where the gales of the spirit are wont to blow, who breatheth where and when he pleaseth.

2. *Let such consider whether or no they do not lie still and are at ease in uncertainties about their spiritual condition, and hang between hope and fear about their good estate out of spiritual sloth, because they are loth to be at the cost and pains of a strict trial and self-examination.* Surely you would not do so in matters of less importance : for were your evidences for your inheritances on earth in doubt and at uncertainty, you would not be so careless about them, but would be inquiring and advising what the danger was, and how it might be remedied : But alas, how doth the condition of  
your



your precious souls lie at the greatest hazard, and hardly *one hour* spent in a *day, week, month* or perhaps in a *year* to inquire into the evidences of its good estate! Surely the children of this world will rise up in judgment with, and condemn the children of the kingdom, being wiser in this matter than they! This trying of ourselves and daily examination is the indispensable duty of christians: examine yourselves, try yourselves: Know ye not that except Christ is in you, you are reprobates: And were this duty duly attended, this doubt might be put out of doubt, viz. whether you have grace or not, and so whether you are prepared for the ordinance of the Lord's supper or not: And surely if persons upon a thorough trial found themselves habitually unprepared, they would not, nay if conscience be not fast asleep, they could not rest in such a state; For certainly a graceless state is a state of wrath, and therefore not to be rested in; and if persons on this trial find that they have saving grace, then they will easily infer that the faith which is of the operation of God works by love, and teaching men to keep all Christ's commandments, and that saving faith does certainly unite the soul to Christ, and he will make all his welcome unto him; if they will come and sup with him, he will sup with them, and so their communion shall be with the Father and with the Son and with the Holy Ghost. But it is the great design of the grand enemy of souls to hold them hovering at uncertainties, and resting in generals, while they know not where to fix, but incline them to hope all is well because of their morality, honesty and of their good works, and religious duties, which



it may be they may excel in, and go beyond others in their zeal for many things. Now persons make this their righteousness; and hence they do not see so much need of Christ, and of all coming from him, but hope he will make up what is wanting in them, and so make light of neglecting those ordinances by which he hath promised to convey of himself to his. And it is to be feared that thousands perish here, resting on their own righteousness because of their blameless life among men and a form they have of religion, though that be imperfect as well as all their other righteousness, while they live in the neglect of these ordinances: And thus a deceived heart turneth them aside, and they perish with a lie in their right hand: For however amiable persons may be in their good works whether moral or religious or both, yet if they make them their righteousness, they will as certainly slay them, as the grossest sins.

But,

3. Pray consider seriously and examine impartially, whether one main reason be not because you are unwilling to come under the bonds of the covenant, that is, have a secret dislike of holiness and of strict bonds unto it. Our hearts truly are desperately wicked, and so deceitful as that we cannot know them, and therefore we had need to labour that we may know as much as possible of them: And the Devil (while the soul is on a wrong foundation) will not be wanting to keep all in peace; and hence we are perswaded it is our modesty and humility that we do not come to these sealing ordinances, and bring us under the covenant: But let us take heed, for they that do truly love holiness and  
the

the holy Jetus, will be willing to lay themselves under the strongest obligations thereto that possibly they can, and from a sense of the instability of their own hearts will see a necessity of it : And that never can be true humility or a christian modesty that ordinarily prompts persons to the neglect of duty ; but true humility is a saving grace, and where there is one grace there is every grace of the Spirit : And as we have heard, where there is true grace, there is at least an habitual preparedness for this ordinance ; so that this is not the case, but there is reason to fear it is the former, viz. A secret dislike of holiness and of being under strict bonds to it.

4. Is it this that persons would bear themselves upon, that though they have comfortable hopes that they have the root of the matter in them, viz. True Grace, yet they have not such a measure of it as is needful in order to their laying hold of the covenant for the sealing ordinances ; let such consider what was premised, viz. That true grace is necessary, and where this is even in the lowest degree in adult persons it does in some measure fit them for the ordinance of the supper. They that are weak in the faith, receive ye, but not to doubtful disputation.— So that I conceive where there is a grounded hope of true grace, though it be but as a grain of mustard seed, and a competent knowledge, there ought to be no dispute by others, nor themselves, about their right to the covenant and the sealing ordinances of it : for here grace is nourished, here grace is strengthened, here it is encreased ; and they who have the least grace and have knowledge, have the most need to come ; and a true sense of the weakness of grace in the soul is a good preparatory for coming to the supper :

supper : for they that come hither should come hungry after grace ; these are expressly invited ; and where there is any true grace there will be a desire after more, especially if there be a sense of the weakness of it ; and here such are to come and open their mouths wide and they shall be filled : But it is no place for the full soul, for such shall be sent empty away ; but here poor souls under the sense of the want of more grace should come for it, for whether else shall we go ? With thee Lord are the words of eternal life ! Or,

5. Is it not because you being ignorant of the righteousness of God do go about to establish your own, and think when you have made yourselves better and have got something to present Christ with, that is your own, which shall render you acceptable to him, then you will come to him ? If this legal preparation is the increase of grace you mean ; then know it, this building must be all pulled down, and a new foundation laid in regeneration, whereby you must be brought off from your own bottom to build only on the rock Christ.

But again, others they defer and say, shortly when they have a more convenient season they will attend these things. But when Christ saith to-day, will you say to-morrow ? And do not persons let slip their opportunities by these delays ? who knoweth what a to-morrow may bring forth ? But this we do know, that time past cannot be recalled ; and the opportunity in some measure is past where persons have lived in this neglect until their children are grown up to men's and women's state, and they have not brought them under the seals of the covenant ;



nant ; for the time of their childhood was the only season for their parents to do them this great kindness.

But others would excuse themselves because they see some that are of this communion walk not agreeably to their profession, and so are an offence unto them, for they do not see that they are the better for these ordinances, or than others who do not come up to them. And though it must be acknowledged, it is matter of lamentation that there is so much occasion for any so to say ; yet let such take heed. For (1.) There is a wo pronounced against the world because of offences, as well as against them by whom offences come : And the unsuitable walk of some that are in church communion will not excuse you from your duty, nor justify a separation from the church. God hath set up his tabernacle with men, that is his church, and men are invited to the gospel feast, which is there held, and there is yet room in the house or church : And tho' he was blamed that came without a wedding garment, yet we do not find that others were for coming with him. (2.) Here take heed of harshly judging others. It is safest for Christians to be most at home in this : We do not know how much good they may get by these ordinances : We cannot, nor do we pretend to know men's hearts : There may be very precious grain under a great deal of chaff and rubbish ; and they may have true grace, tho' they have their sins that do easily beset them, the which they should watch against. We read of some who tho' their work shall be lost, yet their souls shall be saved, because their foundation is Christ. But however the case standeth with them, to be sure the fault is not in the ordinance



ordinances nor in him that instituted them, and therefore they are not to be neglected on that account ; for let GOD be true tho' all men should be lyars : But a church state does not suppose perfection in grace or good works, nor is it to be expected in ourselves or others.

Nor is assurance necessary in order thereunto : for if we have but a well grounded hope through grace that we shall be saved, then we should come to these ordinances which our glorious Redeemer hath appointed for that end, to have our hope strengthened and our graces more and more confirmed and increased. But once more, if it be only out of timorousness that this grievous neglect doth so much prevail, it is no ways to be indulged : for we find the fearful and unbelieving are put together, and it seems to intimate to us that fearfulness cometh from unbelief, which is a great gospel sin ; and Christ's commands are always to be obeyed, and they are without exception ; and God now calls all men every where to repent and believe, that is, the glorious God in these days of the gospel calls all men to be christians ; and if we would be such we must walk as such, adorning the doctrine of God our Saviour ; and how can those do that who do practically deny the doctrine of the sacraments of the new testament, and so the seals of the covenant of grace ? And I perswade myself that there is none with us who will deny but that baptism and the Lord's supper are of divine institution, and that it is the duty of christians to partake of these sacraments ; and they themselves who live in the neglect of them, would be loth to be accounted no christians and be looked on (they

and theirs) as heathen and publicans. Well then, christians, you must acknowledge you live in the neglect of your known duty, which is the thing I contend for.

But intended brevity forbids my enlarging on these things; I shall only hint at a few things to shew the evil that is in, and followeth on the neglect of these ordinances.

1. Hereby persons do despise the love of our glorious Redeemer, in instituting these ordinances for the good of his church, cast contempt on his wisdom as if there were more ado than needed, or that persons might be and do well enough without these ordinances: Hereby they slight the authority of Christ who hath commanded these to be observed in his church until he come: Nay they do hereby take the ready course and do strike one stroke towards pulling down the tabernacle of the Lord or his church in the world; for if all should do the like, what would become of the church? And this would be but following their evil example, and how dangerous are such examples? But,

2. Such as neglect these ordinances do thereby wrong their own souls and the souls of their's. They wrong themselves, in that hereby they are deprived of the benefit which they might expect to receive by these ordinances, that comfort, communion with Christ and confirmation in faith and hope which is here to be had; and hereby they neglect to lay themselves under those strict ties and strong obligations to a holy walk with God which all ought and have need to be under, that thereby the flesh may be the more curbed and the tempter the more discouraged.

And

And here I shall consider two sorts of persons. (1.) Those who have been baptised into the name of Jesus. (2.) Such as have not been baptised, and so have not his name named upon them.

(1.) Those who have in infancy been brought to Christ according to his institution. Surely these are under the bonds of the covenant : Good Sirs, what do you do ? The vows of God are upon you ; and if you were so profane that you would, yet you cannot shake them off. Your parents did in your infancy, while you knew not your right hand from your left, dedicate you to the Lord Jehovah : They gave you unto him, and he has taken you near to himself, and set his mark upon you, sealed you to be his, and hereby you are laid under such bonds to be the Lord's as all the world cannot free you from : Well, will you now renounce these bonds and break them, or will you hear and understand the voice of God calling you to lay hold of this covenant ? You are of age to speak for yourselves, and you must stand or fall by your own choice, and the subject of it is no less than life and death : One of these you must choose, and what more possibly could be done for you to oblige you to choose life than hath been done ? Your parents whilst you were yet infants gave you up to God and his church : Christ took you, and called you his, and marked you for himself : Well, now you are come to say for yourselves, will you strike hands and confirm the bargain, and lay hold on this covenant, and make it your own act, and give up yourselves to this God, who hath been thus beforehand with you ; or will you take part with the Devil against Him ? The one or the



the other you do, and you will do : Advise well with yourselves, and determine which you will choose : There is no standing neuter in this case, nor will the being *almost a Christian* serve the turn : You must be *altogether* for Christ your Lord, and take him in all his offices, and serve him in all his ordinances, and wait on him in every way of his appointment, as you have opportunity for it ; otherwise you shall have none of him ; he will be a whole Christ, or no Christ ; and how dreadful will your case be, if you reject and break this covenant, and notwithstanding renounce you Lord, and say, you will not have this man to rule over you ! Surely if such children of the kingdom be shut out, their stripes must be many : And these God hath known, and therefore will punish above all the families of the earth. And you hereby wrong your children as well as your own souls ; and how will you be able to answer it to your great Lord and Master that, when he hath ordained that little children be bro't unto him, and he hath inclined your parents to bring you to him, and lay you under the bonds of the covenant ; that you should be so careless of yours, as if the love and good will of your Lord in thus providing for your children were not worth the taking notice of. And I do not see how you that have children, and yourselves have been baptised, and yet not endeavour to obtain the same privilege for yours, can be excused from manifest slighting of what was done for you in your Infancy. Christ doth graciously say, suffer little children to come to me, for of such is the kingdom of God ; but you will not suffer yours to come in this ordinance as  
you



you yourselves did come : Surely you do not deal  
 herein like tender Parents who care for the best  
 good of their children ; and should any of them be  
 taken away in their childhood, while through your  
 neglect they are unbaptized, it might justly cause  
 very sad reflections in you. It hath been my por-  
 tion to bury some in infancy, and truly I have tho't  
 I would not for a thousand worlds, that they should  
 have died out of the covenant : though I know that  
 salvation is not certainly annexed to external privi-  
 leges, nor are all saved that be baptized ; yet I know  
 the way of duty is nearest the blessing, and that God  
 is merciful, and hath declar'd, he never said to the  
 house of Jacob, seek ye me in vain ; and in this way  
 as well as others he commands us to seek him : And  
 as I look on it my great duty, so it is my unspeakable  
 privilege to get myself and to bring mine as  
 near to God as possibly I can ; and always the nearer  
 the better ; and while we draw nigh to him, he has  
 said he will draw nigh to us ; and now we may and  
 ought to believe he will fulfil to us the word in  
 which he hath caused us to hope : and it is in God's  
 own way that he is wont to command the blessing ;  
 and while I neglect my duty, with what confidence  
 can I expect the blessing ? Surely the way in which  
 we are to draw nigh to God is obedience to his  
 commands : To obey is better than sacrifice ; and  
 this is, to be diligent and constant in observing all  
 Christ's prescriptions, and attending all his ordinances  
 and every duty of his worship, to be as much as may  
 be in the way of the spirit where he is wont to meet  
 with his and bless them, and then shall we not be  
 ashamed, when we have respect to all his command-  
 ments.

But,

(2.) I

(2.) I shall add a word for those that are not baptised, and so are not bro't under the bonds of the covenant. For such there be among us, and I fear will be a great many more for want of a due attendance to these sealing ordinances. For too many there be in my observation who would be thought good christians, that live in the total neglect of these ordinances, as if they had found a nearer way to heaven than that which Christ hath appointed. But let such consider he will not be divided; and whatever others may be, yet there is no foundation to conclude that any are saved who out of contempt live in the neglect of, or disobedience to one of Christ's commandments. Nor have we any reason to expect salvation in any other way than what he hath appointed, and in which he hath promised to confer salvation. How can any pretend that they love Christ, and hope to be saved by him, and yet live in the manifest neglect, if not in the contempt of his institutions? Surely this is to cast such reflections on the wisdom and goodness of our Redeemer, as he will in no wise bare with; for such do in their practice say, that Christ hath made more ado in appointing these ordinances in his church than needs, or that their obedience and goodness is such that Christ will go out of his own way to save them; which seemeth very far from resting on Christ alone for salvation without any thing of their own. It is true, God hath not tied himself to any particular way so, but that he hath reserved to himself his own sovereignty how he will convey his grace: But what reason have we to expect grace and salvation in any other way than what he hath appointed

pointed us to seek them in ? Whatever the glorious God can do, yet we have no reason to expect his blessing, but in the way of duty ; and we may not pick and chuse, but must be universal in our obedience. The name of the Lord is a strong tower, the righteous run into it and are safe ; what is this name of the Lord, but that whereby he maketh himself known ? His ordinances therefore are a principal part of his name ; and how is it then you righteous ones, that you want this character of such, that you do not flie to the hope set before you, that so you may have strong consolation ? Surely they who run into this name will get it named on them, and they and theirs sealed for him. Hence we may see, that they who do not *profess* Christ before men, and so bring themselves and theirs under the bond of the covenant, do at least *want one mark* of the *righteous* : and truly they that live and dye in their neglect, it seemeth to call their Foundation in question ; for how do such set their shoulders to the work of Christ to uphold his church and interest in the world ? For if all should do so, the church would soon be lost, and Christ's kingdom must languish and die : and let not such think they are excused because they be not under such covenant obligations as some others, for you are bound to obedience to your great Lord and master ; and the less is already done for you, the more you have to do, and therefore had need be up and doing, and the Lord is with the good. And are you under any disadvantage thro' your parents neglect, let none of yours have reason to make the same complaint. Is not the opportunity slipt with some of them already ?

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Are not they grown to years of discretion without baptism? Why it is then irrecoverably gone out of your hands; for the time of their childhood was the season for you to have shewn your love to God, and regard to the souls of your children, by bringing them under the bond of the covenant; and surely the time is coming, when God will call for his saints that have made a covenant with him by sacrifice.

*D. P.*

*Barnstable, June 5, 1717.*



*Daniel Newman*

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